



A GLIMPSE OF THE DEVIATED SECTS

Also containing a refutation of those who seek to make a distinction between the *Taaifatul Mansoorah* and the *Firqatun Naajiyah*

By Shaikh Saaleh bin Fawzaan al-Fawzaan

Translated By

Abu Naasir Abid bin Basheer

A GLIMPSE AT THE DEVIATED SECTS¹

All Praise is due to Allaah, the Lord of the worlds, may the peace and blessings of Allaah be upon our Prophet Muhammad (sallallaahu alaihi wasallam), upon his family and all his Companions.

Verily a discussion about the sects is not an issue of mere historical presentation by which the study of the origins of the sects is done simply for the sake of it, as is the case with historical events.

Rather, discussion about the sects has a greater importance than that, and it is a warning from the evils of these sects and their newly invented matters and the necessity to cling to Ahl-us-Sunnah wal-Jamaa'ah. Abandoning that which the deviated sects are upon is not achieved by an individual accidentally, rather it is only achieved after study and recognition of what the Saved Sect is.

Who are the Ahl-us-Sunnah-wal-Jamaa'ah, those whom every Muslim is obliged to be with?

And what are the different sects? And what are their ways and doubts, in order that one may be aware of them, because as they say, 'the one who does not recognise evil, then it is feared that he will fall into it', as Hudhaifah bin al-Yamaan (radiallaahu anhu) said:

"The people used to ask the Messenger of Allaah (sallallaahu alaihi wasallam) about the good and I used to ask him about the evil out of fear that it would reach me.

So I asked, "O Messenger of Allaah, we were living in ignorance and evil, then Allaah brought this good to us, so will there be any evil after this good?"

He (sallallaahu alaihi wasallam) replied, "Yes."

I then asked, "Will there be any good after that evil?"

He (sallallaahu alaihi wasallam) replied, "Yes, but it will be tainted."

So I asked, "What will be its taint?"

He (sallallaahu alaihi wasallam) replied, "A people who follow other than my Sunnah, and they guide others to other than my way. You will approve of some of their deeds and disapprove of others."

I further enquired, "Then is there any evil after that good?"

He (sallallaahu alaihi wasallam) said, "Yes, callers of the gates of the Hell, whoever responds to their call they will throw him into the Fire."

I then said, "O Messenger of Allaah, describe them to us."

He (sallallaahu alaihi wasallam) said, "They will be from our people and speak our language."

I asked, "So what do you order me to do if that reaches me?"

He (sallallaahu alaihi wasallam) said, "Stick to the united body (Jamaa'ah) of the Muslims and their ruler (imaam)."

¹ Taken from a lecture delivered by Shaikh Saaleh in Taaif on Monday 3/3/1415 AH in King Fahd Mosque.

I further asked, "What if they have neither a united body nor a ruler?"

He (sallallaahu alaihi wasallam) replied, "Then keep away from all those sects even if you have to bite from the roots of a tree until death reaches you while you are in that state." ²

So recognition of the sects, their ways and doubts and recognition of the Saved Sect, Ahl-us-Sunnah wal-Jamaa'ah, and what it is upon, contains much benefit for the Muslim. This is because these deviated sects have many doubts and deviating temptations, such that the one who is ignorant will be enticed and deceived by these calls and then he will join them. As he (sallallaahu alaihi wasallam) said in the hadeeth of Hudhaifah (radiallaahu anhu) when he was asked, *"Is there any evil after that good?"* He (sallallaahu alaihi wasallam) said, *"Yes, callers of the gates of the Hell; whoever responds to their call they will throw him into the Fire."* I then said, *"O Messenger of Allaah, describe them to us."* He (sallallaahu alaihi wasallam) said, *"They will be from our people and speak our language.""*

So the danger is severe and the Prophet (sallallaahu alaihi wasallam) admonished his Companions one day, as occurs in the hadeeth of al-'Irbaad bin Saariyah (radiallaahu anhu): *"The Messenger of Allaah (sallallaahu alaihi wasallam) admonished us with an intense sermon which caused the hearts to fear and the eyes to shed tears. So we said, "O Messenger of Allaah, this is as if it were a farewell sermon, so advise us". He (sallallaahu alaihi wasallam) said, "I order you to fear Allaah, and to hear and obey, even if you have a slave as a ruler over you. For verily, he who lives long amongst you will see many differences. So I order you to stick to my Sunnah and the way of the Rightly Guided Caliphs after me. Bite on to that with your molar teeth and beware of the newly invented matters, for verily every innovation is misguidance." ³*

So he (sallallaahu alaihi wasallam) informed us that there would be differences and splitting and advised us to cling to the Jamaa'ah of the Muslims and their imaam and to hold fast to his (sallallaahu alaihi wasallam) Sunnah and abandon all that opposes it from statements, ideologies and deviated ways. For verily, this is the saved way and Allaah has ordered unity and clinging to His Book and prohibited splitting.

He (the Mighty and Majestic) said:

"And hold fast all of you together, to the Rope of Allaah (i.e. the Qur'aan) and do not be divided amongst yourselves, and remember Allaah's Favour upon you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His ayaat (signs and proofs) clear to you that you may be guided." ⁴

² Bukhaari (3606, 7084), Muslim (1847) and others.

³ Reported by Ahmed in his Musnad (4/126-127, at-Tirmidhi (2676) and Abu Dawood (4607) and others.

⁴ Surah aal-'Imraan: 103

Up to the point where He (the Mighty and Majestic) said:

“And be not like those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. On the Day when some faces will become white and some faces will become black...”⁵

Ibn ‘Abbaas (radiallaahu anhu) said that the faces of Ahl-us-Sunnah wal-Jamaa’ah will be white and the faces of people of innovation and splitting, will be black.⁶

And He (the Exalted) said:

“Verily those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allaah. Who will then tell them what they used to do.”⁷

So the deen is one and it is that which the Messenger of Allaah (sallallaahu alaihi wasallam) came with. It is not possible to divide it into many religions or into different sects. Rather it is the single deen of Allaah and that which the Prophet (sallallaahu alaihi wasallam) came with and left his ummah upon, since he (sallallaahu alaihi wasallam) left his ummah upon clarity, its night like its day, no one deviates from it except that he is destroyed. And he (sallallaahu alaihi wasallam) said: *“I have left amongst you two things, if you hold fast to them, you will never go astray after me, the Book of Allaah and my Sunnah.”*⁸

Splitting is always mentioned in the Mighty Book as something blameworthy and deserving punishment. While unity upon the truth and guidance is always mentioned as something praiseworthy and deserving of a great reward, due the benefit it contains in this life and the Hereafter.

The command to cling to the Jamaa’ah has been reported from the Sunnah of the Prophet (sallallaahu alaihi wasallam) in many Ahadeeth. He (sallallaahu alaihi wasallam) said: *“Verily the children of Israa’eel split up into seventy two sects and my ummah will split into seventy three sects, all of them in the Fire except one sect.” They asked, “What is that sect, O Messenger of Allaah?” He (sallallaahu alaihi wasallam) replied, “That which I and my Companions are upon today.”*⁹

So he (sallallaahu alaihi wasallam) mentioned in this hadeeth that splitting would definitely occur in this ummah, and he (sallallaahu alaihi wasallam) did not speak from his own desires, so there is no doubt that what he (sallallaahu alaihi wasallam) mentioned

⁵ Surah aal-‘Imraan: 105 & part of 106

⁶ Reported in Baghawi’s Tafseer (2/87) and Ibn Katheer (2/87).

⁷ Surah al-An’aam: 159

⁸ Reported by Imaam Maalik in al-Muwattaa (2/1899), al-Haakim in al-Mustadrak (1/93) and others.

⁹ Reported by at-Tirmidhi (2641) and al-Laalikaa’ee in Sharh ‘Itiqaad Ahl-us-Sunnah (147) and others.

will occur. This admonition from him (sallallaahu alaihi wasallam) is meant as a prohibition and warning from splitting and due to this he (sallallaahu alaihi wasallam) said: *“All of them in the Fire except one sect.”* And when he (sallallaahu alaihi wasallam) was asked about the one sect that is saved, he (sallallaahu alaihi wasallam) said: *“That which I and my Companions are upon today.”*

So whoever remains upon what the Messenger (sallallaahu alaihi wasallam) and his Companions were upon is from those who are saved from the Fire. And whoever differs from them is threatened with the Fire in accordance to his deviation from the truth. If his sect was a sect of kufr and apostasy, then he is from the people of the Hellfire who shall remain eternally in it. And if his sect did not cause him to be expelled from the fold of imaan, then he is threatened with the severe punishment of the Fire which is not eternal.

No one is saved from this punishment except one group from the seventy three sects and it is the ‘Saved Sect’. Those who are upon that which the Messenger (sallallaahu alaihi wasallam) and his Companions were upon, the Book of Allaah and the Sunnah of His Messenger (sallallaahu alaihi wasallam), the sound Manhaj and the clear path.

This is what the Messenger (sallallaahu alaihi wasallam) was upon and due to this He, (the Mighty and Majestic), said,

“And the first to embrace Islaam of the Muhaajireen and the Ansaar and those who followed them exactly (in Faith). Allaah is well Pleased with them as they are well pleased with Him.”¹⁰

He, (sallallaahu alaihi wasallam), said, **“and those who follow them exactly (in Faith).”**

So this proves that it is desired from the latter part of this ummah to follow the Manhaj of those who preceded them from the Muhaajireen and the Ansaar, which is the Manhaj of the Messenger (sallallaahu alaihi wasallam) and that which he came with. As for the one who opposes the Manhaj of those who preceded from the Muhaajireen and the Ansaar, then he is from those who are deviated. He, (the Most High), said:

“And whosoever obeys Allaah and the Messenger (sallallaahu alaihi wasallam) then they will be in the company of those on whom Allaah has bestowed His Grace, the Prophets, the Siddiqeen, the martyrs, and the righteous. And how excellent these Companions are! Such is the Bounty from Allaah, and Allaah is Sufficient as All-Knower”¹¹

So whoever obeys Allaah and the Messenger (sallallaahu alaihi wasallam) in anytime and place, whether in the time of the Messenger (sallallaahu alaihi wasallam) or amongst the

¹⁰ Surah at-Tawbah: 100

¹¹ Surah an Nisaa: 69-70

later Muslims, upon obedience to Allaah and His Messenger (sallallaahu alaihi wasallam), then he is from the Saved Sect.

“...then they will be in the company of those on whom Allaah has bestowed His Grace, the Prophets, the Siddiqeen, the martyrs, and the righteous. And how excellent these companions are!”¹²

As for the one who differs from this Manhaj, then he cannot achieve this promise and he can never be with this noble group. Rather he is with those who are united in opposing this Manhaj. This great du’aa is one which we repeat in our prayer in every raka’ah at the end of Surah al-Faatihah.

“Guide us to the Straight Way of those on whom you have bestowed Your Grace, not (the way of those) who earned Your Anger (such as the Jews), or those who went astray (such as the Christians).”¹³

This is a great du’aa which we ask Allaah for in every raka’ah of our salaah: that He may guide us to the path of those whom He has favoured and it is that which the Messengers came with and what their followers are upon up until the Last Day. The last of them Muhammad (sallallaahu alaihi wasallam) is the one who is followed, obeyed and taken as an example because he (sallallaahu alaihi wasallam) is the Prophet of the end of time. From the time Allaah raised him (sallallaahu alaihi wasallam) until the Hour is established, all the people have been ordered to follow him (sallallaahu alaihi wasallam), such that even if it was possible for one of the previous prophets to return, it would be obligatory upon him to follow the Messenger (sallallaahu alaihi wasallam)..

He (sallallaahu alaihi wasallam) said: *“If Musaa (alaihis-salaam) was alive amongst you, he would have no choice but to follow me.”*¹⁴

And this occurs in His (the Most High’s) saying:

“And remember when Allaah took the Covenant of the Prophets, saying: ‘Take whatever I gave you of the Book and Hikmah and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.’

Allaah then said, ‘Do you agree (to it) and will you take up my Covenant (which I conclude with you)?’

They said, ‘We agree’.

He said, ‘Then bear witness; and I am with you among the witnesses (for this)’

Then whoever turns away after this, they are the Faasiqun. Do they seek other than the Religion of Allaah.”¹⁵

¹² Surah an Nisaa: 69

¹³ Surah al-Faatihah: 6-7

¹⁴ Reported by Ahmad (3/338,387) and ad-Daarimee (1/115) and others.

So there is no deen after Muhammad (sallallaahu alaihi wasallam) except his (sallallaahu alaihi wasallam) deen. Whoever follows any other deen, then it will never be accepted from him and on the Day of Judgement he will be amongst the losers.

“And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”¹⁶

‘Those upon whom is Your Anger’: are all those who have knowledge but do not act upon it from the Jews and others such as the misguided scholars who knew the truth but abandoned it and followed their desires, wishes and personal benefits. They know the truth that the Prophet (sallallaahu alaihi wasallam) came with but they do not follow it, rather they follow their desires, wishes and that which appeals to their emotions or that which is related to their ascription to a particular madhab etc. So they are the ones who are considered to be from amongst **“those upon whom is Your Anger”** because they disobeyed Allaah upon insight (baseerah) so Allaah became Angry with them.

‘Those who are astray’: are those who act without knowledge. They strive hard in worship but they are upon a path other than that of the Messenger (sallallaahu alaihi wasallam), such as the innovators and the people of superstitions. They strive hard in worship, zuhd (abstention), prayer, fasting or introduce types of worship for which Allaah has not sent down authority and act upon things that the Prophet (sallallaahu alaihi wasallam) never came with. They are those who are misguided and their actions are rejected as the Messenger (sallallaahu alaihi wasallam) said: *“Whoever does a deed that has not been ordered by us will have it rejected.”*¹⁷

These are the ‘daloon’ (those who went astray) and amongst those who have gone astray are the Christians and all those who worship Allaah upon ignorance and misguidance, even if their intention was good. This is because concern is not given to the intention alone, rather, attention must be given to following (the Messenger (sallallaahu alaihi wasallam)) as well. Due to this every action has two conditions and both these conditions must be met for it to be acceptable to Allaah and beneficial for the doer:

The first condition is sincerity to Allaah (the Mighty and Majestic). The second condition is the following of the Messenger (sallallaahu alaihi wasallam). He (the Mighty and Majestic) said:

“Yes, but whoever submits his face (himself) to Allaah and he is a Muhsin then his reward is with his Lord, on such shall be no fear, nor shall they grieve.”¹⁸

¹⁵ Surah aal-‘Imraan: 81-83

¹⁶ Surah aal-‘Imraan: 85

¹⁷ Reported by Imaam Ahmed in his Musnad (6/180, 146, 256) and al-Bukhaari in Kitaabul ‘Itisaam (13/391) and others.

¹⁸ Surah al-Baqarah: 112

‘Whoever submits his face’: Submission of the face means to have sincerity to Allaah.

Al-Ihsaan (**‘and he is a Muhsin’**): is following the Messenger (sallallaahu alaihi wasallam).

So Allaah and His Prophet (sallallaahu alaihi wasallam) have ordered us to unite upon the Book and the Sunnah due to the present and future good. And they have forbidden us from splitting and differing due to the present and future harm in this world and the Hereafter. So the matter deserves great importance because in the later times many groups, callers, sects, false madhabs and parties have appeared.

Therefore, it is obligatory upon the Muslim to investigate. So whatever conforms to the Book of Allaah and the Sunnah of His Messenger (sallallaahu alaihi wasallam), he takes that from whoever brings it, since the aim of the believer is to seek the truth. As for whatever opposes that which the Messenger (sallallaahu alaihi wasallam) was upon, then he abandons it even if it is from his party or his associates, as long as it is in opposition with the Book and the Sunnah. This is because a person wants safety and not destruction for himself. Being courteous does not bring about any benefit in this matter; the issue is one of Paradise and Fire. A person cannot be courteous, have blind partisanship or follow his desires in associating with other than the Ahl-us-Sunnah wal Jamaah because by that he harms himself and takes himself off the path of safety on to the path of destruction. Ahl-us-Sunnah wal Jamaa’ah are not harmed by those who oppose them and it does not matter to them whether you are with or against them.

If you are with them, then all praise is to Allaah, and this delights them because they want good for the people. If you oppose them, then you do not harm them and due to this he (sallallaahu alaihi wasallam) said: *“There will not cease to be a group from my ummah manifest upon the truth and they will not be harmed by those who forsake them until the Command of Allaah comes and they are like that.”*¹⁹

So the one who opposes them only harms himself. And the criterion is not numbers; rather it is clinging to the truth, even if only a few people are upon it, even if in some period of time only one person is upon the truth, then he is the Jamaa’ah. So numbers are not necessary for the Jamaa’ah rather the Jamaa’ah is whoever agrees to the truth, and the Book and the Sunnah even if those upon it are few.

As for when truth and many numbers are found together, then all Praise is due to Allaah for this strength. As for when large numbers oppose the Jamaa’ah then we side with the truth, even if only a few are upon it. Just as the Prophet (sallallaahu alaihi wasallam) mentioned, splitting and differing has taken place and it will continue until the Hour is established, in accordance with the Mercy of Allaah so that He may test His slaves and distinguish between those who seek the truth and those who prefer desires and partisanship.

¹⁹ Reported by Muslim (1920) and Abu Dawood (4252) and others.

He (the Mighty and Majestic) said,

“Do people think that they will be left alone because they say: “We believe,” and will not be tested. And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.”²⁰

He (the Mighty and Majestic) said,

“.....but they will not cease to disagree, Except on whom your Lord has bestowed His Mercy and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “ Surely, I will fill Hell with jinn and men all together.”²¹

So this splitting and differing has taken place as a test from Allaah, and if He so wishes He is able to unite them upon the truth.

“And had Allaah willed, He could have gathered them together (all) unto true guidance...”²²

However, His Wisdom dictates that He should test them with the occurrence of splitting and differing in order to distinguish the seeker of truth from the seeker of desires and partisanship. And the scholars of every time and place have continued to prohibit this differing and advising people to cling to the Book and the Sunnah of His Messenger (sallallaahu alaihi wasallam) in the books which they left behind. You will find in the book Saheeh ul Bukhaari, chapters like ‘The Book of clinging to the Book and the Sunnah’. And you will find the books of ‘Aqeedah mentioning the destroyed sects and the Saved Sect, and a good example of what is available to you now is Sharh at-Tahawiyah (The Explanation of at-Tahawiyah). The purpose of this is to clarify the truth from the falsehood, since the splitting and differing which the Prophet (sallallaahu alaihi wasallam) mentioned has indeed occurred.

So it is obligatory for us to act upon the advice given by the Prophet (sallallaahu alaihi wasallam) in his (sallallaahu alaihi wasallam) saying: *“So follow my Sunnah and the way of the Rightly Guided Caliphs after me.”²³*

There is no safety from this danger except by clinging to the Book of Allaah and the Sunnah of His Messenger (sallallaahu alaihi wasallam). However, do not think that this affair can be achieved easily, rather it is inevitable that one will encounter hardship in which patience and firmness are needed. The person who clings to the truth especially towards the end of time, will face many difficulties, and he will hold on to his deen just

²⁰ Surah al-Ankaboot: 2-3

²¹ Surah Hud: 118-119

²² Surah al-Ana’am: 35

²³ Reported by Ahmed in his Musnad (4/126-127, at-Tirmidhi (2676) and Abu Dawood (4607) and others.

like a person holds on to hot coals, as is authentically reported²⁴ from the Prophet (sallallaahu alaihi wasallam). And those who cling to the Sunnah of the Messenger (sallallaahu alaihi wasallam) and follow the Manhaj of the Salaf will become strangers towards the end of time, as was stated in his (sallallaahu alaihi wasallam) saying: *“So ‘Toobaa’ is for the strangers, those who rectify that which the people have corrupted in my Sunnah after me”*.²⁵ And in another narration: *“Those who rectify themselves when the people become corrupt.”*²⁶

So this needs knowledge, first and foremost, of the Book of Allaah and the Sunnah of His Messenger (sallallaahu alaihi wasallam) and that which the Salaf us Salih were upon.

And clinging to this needs patience upon the harms which a person may encounter along the path. He (the Mighty and Majestic) says:

“By Al-‘Asr (the time), Verily! Man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience.”²⁷

“Recommend one another to patience” indicates that they will encounter hardships in their imaan, actions and their enjoining of the truth. They will encounter difficulty and will be blamed and accused by the people, as well as intimidation, killing and violence. However, they are patient as long as they are upon the truth and are firm upon it. And when it is shown to them that they have some mistakes, they return to the truth because it is their aim.

Splitting occurred in the early times and we in this discourse will speak about four sects, which are roughly the foundations of all the sects.

²⁴ Reported by at-Tirmidhi (2260) and ibn Battah in al-Ibaanatul Kubraa (190) from the hadeeth of Anas.

²⁵ Reported by at-Tirmidhi (2630) with this wording and he graded it Hasan Saheeh.

²⁶ From the hadeeth of Ibn Umar reported by Abu Ya'laa and 'Abdullah bin Ahmad in az-Zawaa'id (4/73-74) and others.

²⁷ Surah Al 'Asr

THE QADARIYYAH

The first to come about were the Qadariyyah sect towards the end of the period of the Companions (radiyallaahu anhum).

The Qadariyyah deny Qadar (divine decree) and say: "Whatever happens in the universe is not from Qadar and Qadaa (pre-destination) of Allaah, rather it is a matter which occurs from the actions of the slave, without any pre-decree from Allaah". So they rejected the last of the six pillars of imaan which are: imaan in Allaah, His Angels, His Books, His Messengers, the Last Day and imaan in Qadar, its good and its bad, all of it is from Allaah.'

They have been named Qadariyyah' and also 'the Maajoos (the fire worshippers) of the ummah' due to the fact that they claim every individual creates his own actions and none of that occurs by the decree of Allaah. Thus they affirmed creators alongside Allaah just like the Maajoos who say: "The Universe has two creators, light and darkness. Light created the good and Darkness created the bad". However, the Qadariyyah went further than the Maajoos by affirming numerous creators since they said: "**Every** individual creates his own actions".

And their opposites are the Jabariyyah, who say that the slave is forced into doing his actions and has no choice whatsoever, rather he is like a feather blowing around in the wind without any choice. So they became known as the Jabariyyah and they went to extremes in affirming Qadar as they deprived the slave of any choice.

The first group are their exact opposites, they affirmed choice for an individual but went to extremes in it, such that they said: a person creates his own actions independently from Allaah, far removed is Allaah from that which they say. And amongst them are the Mu'tazilah and those who followed their ways.

Therefore, there are two sects of those who deviated in Qadar:

- 1.Those who went to extremes in negation.
- 2.Those who went to extremes in affirmation.

The Qadariyyah split into so many sects and only Allaah knows their number. When a person abandons the truth then he wanders aimlessly in misguidance, each group innovates for itself a madhab and thereby splits off from the group which preceded it. This is the nature of the people of misguidance, always differing, splitting and innovating ideas and contradictory concepts for themselves. As for Ahl-us-Sunnah wal Jamaa'ah, then differing and confusion does not occur amongst them because they cling to the truth which has come from Allaah (the Mighty and Majestic) and to the Sunnah of His Messenger (sallallaahu alaihi wasallam) and they are upon one Manhaj.

THE KHAWAARIJ

They were the ones who revolted against 'Uthmaan (radiyallaahu anhu) during the later part of his Caliphate which resulted in his murder. Then their evil intensified in the Caliphate of 'Ali (radiyallaahu anhu), so they split off from him and declared kufr upon him and the Companions (radiyallaahu anhum) because they did not agree with their madhab. And the Khawaarij declare kufr upon the one who disagrees with their madhab. So they declared kufr upon the Companions of the Messenger of Allaah (sallallaahu alaihi wasallam), who were the best of people, simply for this reason.

Their madhab is to cling to other than the Sunnah and the Jamaa'ah, to disobey the ruler and they hold the opinion that revolution against him is from the deen, and that splitting off from the community is from the deen, contrary to the order given by the Prophet (sallallaahu alaihi wasallam) to stick to obedience, and to Allaah's command in His saying:

“Obey Allaah and obey the Messenger, and those of you who are in authority.”²⁸

Allaah (the Mighty and Majestic) and the Prophet (sallallaahu alaihi wasallam) made obedience to the ruler part of the deen. He (sallallaahu alaihi wasallam) said: *“I order you to fear Allaah and to hear and obey, even if you are ruled by a slave, for verily whoever lives long amongst you will see many differences...”*²⁹

So obeying the ruler is part of the deen, but the Khawaarij say: “No! We are independent and this is the path of revolution today.” So they desire to split up the Jamaa'ah of the Muslims and to revolt against the rulers and they are disobedient to Allaah and His Messenger (sallallaahu alaihi wasallam) in this matter.

They also hold the opinion that the one who commits major sins is a kaafir. For example, he who commits major sins may be a fornicator, a thief, or someone who drinks alcohol but the Khawaarij declare him to be a kaafir. However Ahl-us-Sunnah wal Jamaa'ah believe that he is a Muslim who is deficient in imaan, and they call him a sinner who is a 'believer due to his imaan, and a sinner due to his disobedience'. This is because an individual is not expelled from Islaam except through shirk or the well-known things which negate Islaam. As for a sin other than shirk, then it does not take a person outside the fold of imaan, even if it is a major sin.

Allaah (the Mighty and Majestic) said:

“Verily, Allaah does forgive that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.”³⁰

²⁸ Surah an-Nisaa: 59

²⁹ Reported by Ahmed in his Musnad (4/126-127), at-Tirmidhi (2676) and Abu Dawood (4607) and others.

³⁰ Surah an-Nisaa: 48, 116

The Khawaarij say that one who commits a major sin is a kaafir who will not be forgiven and he is eternally in the Fire. This is in opposition to what has been mentioned in the Book of Allaah (the Mighty and Majestic) and the reason for their falling into this error is their lack of understanding. They are a people who strive hard in worship, prayer, fasting, recitation of the Qur'aan and they have a strong enthusiasm but they lack understanding and this is where the evil lies.

Striving in piety and worship must be accompanied by understanding of the deen and knowledge. Due to this the Prophet (sallallaahu alaihi wasallam) described them to his Companions (radiyallaahu anhum) and informed them that they (the Companions) would consider their prayers and worship insignificant in comparison to the Khawaarij. However, then he (sallallaahu alaihi wasallam) said: *"They leave the deen just as an arrow goes out of the game animal."*³¹ All this was despite their worship, righteousness and their standing up in prayer at night but since their striving was not upon a sound foundation or correct knowledge it became misguidance, infectious and evil for them as well as the ummah.

And it is known that the Khawaarij never fought the disbelievers and Mushrikeen, even for a single day. Rather they always fought the Muslims, as he (sallallaahu alaihi wasallam) said: *"They will kill the people of Islaam and leave the idol worshippers."*³² They killed 'Uthmaan, 'Ali bin Abi Taalib, Zubair bin al Awaam and the best of the Companions and they have continued to kill the Muslims. This is due to their ignorance of the deen of Allaah (the Mighty and Majestic) despite their piety, worship and striving hard and since this was not based upon correct knowledge it became evil for them. And due to this 'Allaamah ibn ul Qayyim (may Allaah have mercy upon him) says when describing them:

‘And they have texts which they are deficient in understanding
So did they come from deficiency into knowledge?’³³

So they used texts from the Qur'aan and Sunnah as proofs, but they did not understand the meaning of these texts regarding the punishment of the sinner they and did not refer these to other texts which contain promises of forgiveness and repentance for the one whose sin is other than shirk. So they took some part and abandoned another, all because of their ignorance.

Enthusiasm and protectiveness for the deen are not sufficient. Rather it is necessary for these things to be based upon knowledge and understanding of the deen of Allaah (the Mighty and Majestic), rooted upon knowledge in its correct context and in accordance with the Book and the Sunnah. There is no one who had more enthusiasm for the deen or more sincerity towards the Muslims than the Companions (radiyallaahu anhum), but despite this they killed the Khawaarij due to their danger and evil. 'Ali bin Abi Taalib (radiyallaahu anhum) killed them with great severity in the Battle of Nahrawaan, when that which the Prophet (sallallaahu alaihi wasallam) mentioned was actualised since he

³¹ Reported by Ahmad (3/73), al-Bukhaari (7432) and Muslim (1064) and others.

³² Reported by Ahmad (3/73 and 68) al-Bukhaari (4667 and 7432) and others

³³ Nooniyah of Ibn ul Qayyim (97).

(sallallaahu alaihi wasallam) gave glad tidings of goodness and Paradise to the one who killed them. So when 'Ali ibn Abi Taalib (radiyallaahu anhu) killed them, he obtained this glad tiding from the Messenger of Allaah³⁴ (sallallaahu alaihi wasallam) and he killed them to repel their evil from the Muslims.

It is obligatory upon the Muslims in every time that upon the appearance of this evil madhab, they rectify it by firstly calling to Allaah and making this clear to the people. Then if these people do not comply, they should be fought in order to repel their evil.

'Ali ibn Abi Taalib (radiyallaahu anhu) sent his cousin 'Abdullaah Ibn 'Abbaas (radiyallaahu anhu), the 'hibr' (the one full of knowledge) of the ummah and the interpreter of the Qur'aan, to debate with them. So six thousand of them returned but many remained upon their deviation and did not return. Thus, the Ameer-ul-Mu'mineen and the Companions fought them to repel their evil and harm from the Muslims.

³⁴ Reported by al-Bukhaari (6930 and Muslim (1066) and others.

THE SHI'AH

The Shi'ah are those who ally themselves to the Ahl-ul-Bait and *tashee'* means following and aiding.

He (the Mighty and Majestic) says,

“And verily, among those who followed his (Nuh's) way was Ibraaheem.” ³⁵

Meaning Ibraaheem (alaihis-salaam) and all those who aided his deen followed Nuh (alaihis-salaam). Since when Allaah mentioned the story of Nuh (alaihis-salaam), He (the Mighty and Majestic) said:

“And, verily, among those who followed his (Nuh's) way was Ibraaheem.” ³⁶

So the root of *tashayyu'* is following and aiding but it became applicable to this sect since they claim to follow Ahl-ul-Bait who are 'Ali ibn Abi Taalib (radiyallaahu anhu) and his offspring. They claim that 'Ali (radiyallaahu anhu) was the rightful heir to the caliphate but Abu Bakr, Umar, Uthmaan and the Companions (radiyallaahu anhum) oppressed him and stole the caliphate from him. However, they have lied in this matter because the Companions and 'Ali (radiyallaahu anhu) were united upon giving the pledge of allegiance to Abu Bakr (radiyallaahu anhu), Umar (radiyallaahu anhu) and Uthmaan (radiyallaahu anhu). The meaning of their claim is that treachery was committed with Ali (radiyallaahu anhu). They also believe that all the Companions except a few committed kufr (disbelief) and they went on to curse Abu Bakr (radiyallaahu anhu) and Umar (radiyallaahu anhu) and nicknamed them 'the idols of Quraish.'

The Shi'ah also go to extremes regarding the imams of Ahl-ul Bait and give them the right to legislate and abrogate rulings. They claim that parts of the Qur'aan have been deleted and thus it is deficient. The matter reached to such an extent that they took their imaams as lords besides Allaah, built tombs upon their graves, began to make *tawaaf* (circumambulation) around them, sacrifice for them and vow for them.

The Shi'ah split up into many different sects, some extreme while others milder in their deviation. Amongst them are the Zaydiyah, the Ithnaa 'Ashariyah Raafidah, the Ismaa'eeliyah, the Faatimiyah, the Qaraamitah and numerous others.

This is always the case with all those who abandon the truth. They never cease to differ and split up. He (the Mighty and Majestic) said:

“So if they believe as you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allaah will suffice you against them. And He is the All-Hearer, the All-Knower.” ³⁷

³⁵ Surah as-Saaffaat: 83

³⁶ Surah as-Saaffaat: 83

³⁷ Surah al-Baqarah: 137

So whoever abandons the truth is put to test with falsehood, deviation and splitting which results only in loss, and refuge is sought from Allaah.

The Shi'ah split into many groups and parties like the Qadariyyah and the Khawaarij. And the Khawaarij split up into many sects such as the al-Azaaraqah, Hurooriyyah, the Najdaat, as-Saffriyah, the Tbaadeeyah and amongst them were those who went to extremes while others were milder in their deviation.

AL-JAHMIYYAH

And what will make you know who the Jahmiyyah are?

Al-Jahmiyyah is an ascription to al-Jahm bin Safwaan who was a student of Ja'ad ibn Dirham, who studied under Taloot, who studied under Lubaid bin al-'Aa'sam the Jew, so they are the students of the Jews.

The madhab of the Jahmiyyah is not to affirm the Names and Attributes of Allaah. They claim that He is an Essence devoid of Names and Attributes, as according to them affirming Names and Attributes necessitates shirk and multiplicity of deities. These are their cursed doubts.

And we do not know what they say about themselves. So one of them may describe himself as a scholar, a rich man, an industrialist and a businessman. Therefore one of them may have many characteristics but does this mean he has numerous personalities?

This is haughtiness for the minds since numerous names and attributes do not necessitate numerous deities. Due to this, when the mushrikeen of old heard the Prophet (sallallaahu alaihi wasallam) say: "Yaa Rahmaan, Yaa Raheem", they said: "This man claims that he calls upon one deity but rather he calls upon numerous deities." So Allaah (the Mighty and Majestic) revealed His Saying³⁸:

"Say: Invoke Allaah or invoke the Most Beneficent, by whatever name you invoke Him (it is the same), since to Him belong the Best Names."³⁹

So the Names of Allaah are many and they indicate His Perfection and His Glory and not numerous deities as they claim. An essence without attributes has no existence and it is absolutely impossible to find something without attributes, even if something is most basic in its existence.

Amongst their doubts is that affirming attributes necessitates *tashbeeh* because these attributes are found in the creation. This is a false claim since the attributes of the Creator befit Him alone while the attributes of the creation befit them and hence there is no *tashbeeh*.

The Jahmiyyah combined their deviation in Names and Attributes with the innovation of being forced in matters of Qadar, since they say: "Verily the slave has no free will or choice rather he is forced into doing his actions." Thus according to them when a slave is punished for his sins, he is oppressed because it was not his choice rather he was forced to do it. Far removed is Allaah from that.

³⁸ Refer to Tafseer Ibn Katheer (4/359)

³⁹ Surah al-Israa: 110

So their deviation included being forced in issues of Qadar, denial of Allaah's Names and Attributes, the belief of Irjaa⁴⁰ and the belief that the Qur'aan was created (darkness upon further darkness!!!).

Ibn ul Qayyim said:

“Jeem and Jeem, then another Jeem with them
Linked with letters corresponding to
Jabr, Irjaa and the Jeem of Tajahhum
So contemplate all of them on the Mizaan (Scales)
And issue the ruling of their consequences to he who has acquired them
That he has thrown off the noose of imaan.” ⁴¹

Meaning that they combined the three Jeems in Jabr (being forced in issues of Qadar), in tajahhum (denial of Allaah's Names and Attributes), in Irjaa and the fourth Jeem is that of Jahanam (Hell Fire)!

The Jahmee madhab and that which became widespread within it from the negation of Names and Attributes of Allaah, gave rise to other sects such as the Mu'tazilah, the 'Ashaa'irah and the Maturediyyah.

The Mu'tazilah affirmed the Names but negated the Attributes. However, they only affirmed the actual Names i.e. the words without indicating any meaning or attribute. They were named Mu'tazilah due to the following incidence. Their imaam, Wasil bin 'Ataa was one of the students of al-Hasan al-Basri (may Allaah have mercy upon him), the imaam and the great tab'iee. ⁴² and when Hasan was asked regarding the ruling for the one who commits major sins, he stated the belief of the Ahl-us-Sunnah wal Jamaa'ah, that: “He is a believer, deficient in imaan, a believer due to his imaan and a fasiq (sinner) due to his sin.”

However, Wasil bin 'Ataa was not pleased with this answer from his shaikh, so he withdrew (I'tizaa) from him and said: “No, I believe that he is neither a believer nor a kaafir but he is in a state between these two states”. So he split off from his shaikh, al-Hasan and set off in the direction of the mosque and a rabble gathered around him who took on board his beliefs and statements.

This is the condition of the callers to misguidance in every time. Undoubtedly, many people will join them, and this is from Allaah's Wisdom.

They left the gathering of al-Hasan, the Shaikh of Ahl-us-Sunnah wal Jamaa'ah, which contained goodness and knowledge, and they joined the gathering of the Mu'tazilee Wasil bin 'Ataa, the misguided and the one who misguided others. Even in our times there are

⁴⁰ The belief that imaan is only restricted to belief in the heart and that sins do not affect it, such that it remains constant.

⁴¹ Nooniyah of Ibn ul Qayyim, page 115.

⁴² A student of the Companions.

people who resemble them, they abandon the scholars of Ahl-us-Sunnah wal Jamaa'ah and join the people of deviated ideologies.

So the Mu'tazilah were named as such because they secluded (t'izaa) themselves from Ahl-us-Sunnah wal Jamaa'ah and denied the Attributes of Allaah (the Mighty and Majestic) and merely affirmed His Names. They regard the one who commits major sins to be eternally in the Fire just like the Khawaarij. However, they differed from them with regards to his condition in this world and said: "He is in a state between two states, neither a believer nor a kaafir". Whereas the Khawaarij said: "He is a kaafir (in the dunyaa as well)."

Glorified be Allaah from all that they associate with Him. Does it make sense that a person is neither a believer nor a kaafir? And Allaah (the Mighty and Majestic) said:

"He it is Who created you, then some of you are disbelievers and some of you are believers." ⁴³

He (the Mighty and Majestic) did not say: "And some of you are in a state between the two states", but do these people understand?

The madhab of the Ashaa'irah branched off from the Mu'tazilah and the name is an ascription to Abul-Hasan al-Asha'ari (may Allaah have mercy upon him) who used to be a Mu'tazilee, then Allaah favoured him and he recognised the falsehood of the Mu'tazilee madhab. So he stood in the mosque on a Friday and announced his disassociation from the madhab of the Mu'tazilah. Then he took off his thobe and said: "I have discarded the madhab of the Mu'tazilah just as I have discarded this thobe of mine".

However, he then followed the madhab of the Kullaabiyyah, the followers of 'Abdullah bin Sa'eed bin Kullaab, who used to affirm seven attributes and negate all the others. He (bin Kullaab) said: "This is because the intellect only points towards or indicates seven attributes: Knowledge, Power, Will, Life, Hearing, Sight and Speech. And he said: "This is what the intellect indicates, as for that which the intellect does not indicate, then it is not affirmed."

Then, Allaah blessed Abul Hasan al-Asha'ree, so he left the madhab of the Kullaabiyyah and returned to the madhab of Imaam Ahmad bin Hanbal (may Allaah have mercy upon him) and he said: "I say that which the imaam of the Ahl-us-Sunnah wal Jamaa'ah, Ahmad bin Hanbal says: "Allaah made *istiwa* (ascension) upon the Throne and He has a Hand and a Face." And in his books 'al-Ibaanah an-Usool ad Diyaanah' and Maqaalaat al-Islaamiyeen wa Ikhtilaaf al-Musaleen', and he mentioned that he was upon the madhab of Imaam Ahmad bin Hanbal. However he held on to some ideas which differed from the truth.

⁴³ Surah at-Taghabun: 2

However most of his followers remained upon his previous madhab, the Kullaabiyyah, and thus they are called al-Ashaa'irah, an ascription to al-Asha'ree during his first madhab.

However since he returned to the madhab of Ahl-us-Sunnah wal Jamaa'ah, then to ascribe this Asha'ree madhab to him is injustice. It is more appropriate to say 'the madhab of the Kullaabiyyah' and not the madhab of Abul Hasan al-Asha'ree. This is because he repented from it as is mentioned in his book 'al Ibaanah an Usool ad-Diyaanah' where he clarified his return and his clinging to what Ahl-us-Sunnah wal Jamaa'ah were upon, especially Ahmad bin Hanbal, even if he (Abul Hasan al-Asha'ree) had some remaining deviations, such as his statement regarding the Speech of Allaah: "Verily it is the meaning itself which stands alone and the Quraan is an interpretation of the Speech of Allaah and not His Speech itself."

This is the madhab of the Ashaa'irah which split off from the Mu'tazilah and the Mu'tazilah split off from the Jahmiyyah, and then many more sects branched off, all having their foundation in the madhab of the Jahmiyyah.

These are the foundations of the sects:

Firstly: The Qadariyyah

Secondly: The Shi'ah

Thirdly: The Khawaarij

Fourthly: The Jahmiyyah

Later they split up into many different sects which can be enumerated only by Allaah. Many books about this topic were written, such as:

- a. Al Farq bain al Firaq of al-Baghdaadee.
- b. Al Milal wan Nahal of Muhammad bin Abdul Kareem ash-Shahrastaanee.
- c. Al Fisal fil Milal wan Nahal of Ibn Hazm.
- d. Maqaalaat al Islaamiyeen wa Ikhtilaaf al Musaleen of Abul Hasan al-Ash'aree.

All these books are regarding clarification of the sects, their types, numbers, differences and stages of development.

And these stages of development have continued in our times and they increase and other madhabs grow from them and new ideologies emanate from the foundations of these ideologies. Only Ahl-us-Sunnah remain upon the truth in every time and place; they are upon the truth until the hour is established. As he (sallallaahu alaihi wasallam) said: *"There will not cease to be a group from my ummah manifest upon the truth, they will not be harmed by those who forsake them until the Command of Allaah comes about and they are like that".*⁴⁴

Ahl us Sunnah wal Jamaa'ah – and all Praise is due to Allaah – differ with the Qadariyyah who deny Qadar. Ahl us Sunnah wal Jamaa'ah believe in Qadar and the fact that it is from the six pillars of imaan and nothing happens in this universe except by His pre-ordainment and His Decree since He is the Creator, the Lord, the Owner and the One who directs the affairs.

"Allaah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian, etc.) over all things. To Him belong the keys of the heavens and the earth..."⁴⁵

There is no one in this universe who directs anything except by His Will, Wish, His Power and Decree.

Allaah knew everything that has happened and that which has not happened. Then He wrote it in the Lawh al Mahfoodh (the Preserved Tablet) and He willed it, and then brought it into existence and created it.

⁴⁴ Muslim (1920) and Abu Dawood (4252)

⁴⁵ Surah az-Zumar: 62-63

And the slave has a will, an ability and a choice. He is not deprived of a will and forced into his actions as the extremist Jabariyyah say, in opposition to the Qadariyyah.

The madhab of Ahl-us-Sunnah wal Jamaa'ah regarding the Companions of the Messenger (sallallaahu alaihi wasallam) is to have allegiance themselves to all of them, the Ahl-ul-Bait and the others. They ally themselves to all the Companions, the Muhajiroon, the Ansaar and those who followed them upon goodness in compliance with His, (the Most High's) saying:

“And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed".⁴⁶

So they opposed the Shi'ah who differentiated between the Companions of the Messenger of Allaah (the Mighty and Majestic), and allied themselves to some and showed enmity towards others. However, Ahl-us-Sunnah have allegiance to all of them, love them all and hold that the Companions were virtuous people. The best of them were the Rightly Guided Caliphs, then the rest of the ten (who were promised Paradise), then the Muhaajiroon who were more virtuous than the Ansaar, and the Companions of Badr possessed excellence, as did the Companions of the pledge of ar-Ridwaan. So all of them were virtuous, may Allaah be pleased with them.

Ahl-us-Sunnah wal Jamaa'ah believe in hearing and obeying the Muslim rulers, in opposition to the Khawaarij and they do not believe in revolting against the imaam of the Muslims, even if he commits a mistake, as long as it is not kufr or shirk. This is because he (sallallaahu alaihi wasallam) forbade revolution against them, purely on the basis of sin when he (sallallaahu alaihi wasallam) said: *“Unless you see clear kufr for which you have a clear proof from Allaah”*.⁴⁷

Similarly Ahl-us-Sunnah wal Jamaa'ah oppose the Jahmiyyah and their deviations in the Names and Attributes of Allaah. So they believe in that which Allaah described Himself with and that which His Messenger (sallallaahu alaihi wasallam) described Him with. They follow the Qur'aan and the Sunnah in these matters without performing *tashbeeh*, *tamtheel*, *tahreef* or *ta'teel* and within the bounds of His (the Most High's) saying:

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”⁴⁸

So the madhab of Ahl-us-Sunnah wal Jamaa'ah –and all Praise is due to Allaah– is united upon the truth in all issues, and it opposes everything that the deviated sects and false groups are upon.

So whoever wishes safety then this is the madhab of Ahl-us-Sunnah wal Jamaa'ah. And in the issue of worship Ahl-us-Sunnah wal Jamaa'ah worship Allaah upon the requirements

⁴⁶ Surah al-Hashr: 10

⁴⁷ Reported by al-Bukhaari (7056) and Muslim (3/1480) from the hadeeth of Ubaadah bin as-Saamit

⁴⁸ Surah ash-Shooraa: 11

of the Sharee'ah in opposition to the Sufis, the innovators and the Khuraafiyeen (those who act upon superstitions), who do not restrict their worship to the Book and Sunnah, rather they follow the rituals of the leaders of their turuq⁴⁹ and the imaams of misguidance.

We ask Allaah to make us and you from Ahl-us-Sunnah wal Jamaa'ah through His Blessing and Honour and that He shows us the truth as the truth and gives us the guidance to follow; and that He shows us the falsehood as falsehood and gives us the guidance to avoid it. Verily, He Hears and responds. And may the peace and blessings of Allaah be upon the Prophet Muhammad, his Companions and his family.

⁴⁹ Plural of tareeqah-the innovated sufi way.

QUESTIONS AND ANSWERS

The Shaikh (may Allaah preserve him) was asked numerous questions, amongst them were the following:

Question 1:

Allaah and His Messenger (sallallaahu alaihi wasallam) prohibited extremism in the deen, so is extremism the reason for the deviation of the sects from Ahl-us-Sunnah wal Jamaa'ah? And what are the examples of that?

Answer 1:

It is apparent that the reason for the deviation of the Khawaarij was extremism in the deen because they strived hard in worship without guidance and insight and applied the ruling of kufr on people without insight only because they opposed their madhab.

So undoubtedly extremism or exaggeration in the deen is the root of tribulation, He (the Mighty and Majestic) said:

“Say: ‘O people of the Scripture, exceed not the limits in your religion (by believing in something) other than the truth.’”⁵⁰

And he (sallallaahu alaihi wasallam) said: *“Beware of extremism for verily those who came before you were destroyed due to extremism.”*⁵¹

Extremism in any matter is to go beyond the desired bounds. **And every matter in which the bounds are exceeded turns into its opposite.**

And we find that the reason for the deviation of the Mu'tazilah in the Attributes of Allaah was in fact extremism in their wish to declare Allaah free from impurities. And the reason for the deviation of the Mumaththilah (those who made *tamtheel*) and the Mushabbihah (those who made *tashbeeh*) was in fact their extremism in affirming the Attributes of Allaah.

So extremism is a tribulation, and the middle path and moderation contain goodness with regard to all matters.

Question 2:

Shaikh, the Messenger (sallallaahu alaihi wasallam) said: *“My ummah will split up into seventy three sects...”*⁵² so is this number restricted or not?

Answer 2:

⁵⁰ Surah al-Maai'dah: 77

⁵¹ Reported by Ahmad (1/215,347), an-Nasaa'ee (5/268-269), Ibn Majah (3029) and others.

⁵² Reported by at-Tirmidhi (2641) and al-Laalikaa'ee in Sharh 'Itiqaad Ahl-us-Sunnah (147) and others.

This is not an issue of restriction, because the sects are many and if you study them in the books concerning sects, you will find that they are numerous in number. However, and Allaah knows best, these seventy three are the foundations from which all the others branched out. [The shaikh means that the branching out of sects only occurs in the seventy two astray sects, as for the Saved Sect then it is and has always been one.]

And the groups of our time, which oppose the unity of Ahl-us-Sunnah, are an extension and branches of these sects.

Question 3:

Is there a difference between 'The Saved Sect' and 'The Victorious Group'?

Answer 3:

The Saved Sect is always victorious. It cannot be saved unless it is victorious and it cannot be victorious until it is saved. These are their descriptions: Ahl-us-Sunnah wal Jamaa'ah, the Saved Sect, the Victorious Group.

Whoever seeks to differentiate between these descriptions such that he makes some people from one group and others from another, then such an individual wishes to split up Ahl-us-Sunnah wal Jamaa'ah and make some of them the Saved Sect and others the victorious group. And this is a mistake since they are a single Jamaa'ah, combining all the attributes of perfection and praise. So they are Ahl-us-Sunnah wal Jamaa'ah, the Saved Sect, the Victorious Group, those who remain upon the truth until the establishment of the Hour and they are the strangers during the Final days.

All Praise is due to Allaah. May the Peace and Blessings of Allaah be upon His Messenger, his family and his Companions.